

IMAGE OF Boulder County

Issue #10

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THEY WENT TO THE ENDS OF THE EARTH

Researched by Tony Tafoya

I recently finished reading *To the End of the Earth* by Stanley M. Hordes, who was the Historian for the state of New Mexico. The book is about the crypto-Jews and how they journeyed during the Spanish Inquisition from Spain to Mexico and into New Mexico. To escape the inquisitors, many Spanish Jews first fled to Portugal and then to “the end of the earth,” which was northern New Mexico. There these secret Sephardic Jews could engage in economic, social, and religious practices and avoid the abuses of the Inquisition. I highly recommend this book because it is richly indexed with foot notes, letters and other primary sources. You will especially find it interesting if you have roots in New Mexico or if your surname is Carrasco, Robledo (oak tree), Espinosa (thorny), Flores (flowers), Jaramillo (willow tree), Luna (moon), Mares (oceans), Naranjo (orange tree), Pino (pine tree), Rios (rivers), and the like. Although Hordes notes that there is no scholarly authority for this, the legend continues to persist that converted Jews assumed Spanish surnames from nature. The name Rael (from Israel), however, is particularly interesting. Hordes traces a certain Juan Rael who was a *converso* (converted Jew) and an *adalid*. An *adalid* was a military man who “possessed traits of leadership, charisma, and valor on the battlefield.” According to Hordes, “Citing *Las Siete Partidas*, the famous thirteenth century legal code developed by King Alfonso X, *El Sabio*, (the historian) Jimenez listed the four virtues necessary for holding the title of *adalid*: wisdom, force, natural intelligence, and loyalty.

It is interesting to note that such traits as faith, piety, noble birth, and Old Christian background, so important in other orders of knights, were notably absent from the standards required of an *adalid*. The position of *adalid* was the highest level that a commoner could attain through military service. And although of common birth, an *adalid* could pass on his status of nobility to future generations.”

Because of space, rather than providing an extensive review, I decided to take bits of information from the book, that I found interesting, and share them below:

Although from an anthropological perspective, historical authenticity is not a primary question—anthropologists tend to be more interested in how people see and understand themselves—the historical work provides an invaluable basis from which to evaluate these processes and to understand the nature of practice and its transformation and the relationship between memory and identity construction.

With the invasion of the Iberian Peninsula by Muslims in 711, Spanish Jews received a reprieve from persecution and attempts at forced conversion. ...The general atmosphere was one of toleration of non-Muslim practices. Barriers to social and economic mobility, imposed earlier by the Visigoths, were by and large removed.

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communication and progress.**

A new phase began in the eighth century, with the inception of the *reconquista*, the attempt on the part of Christian leaders to reconquer the Iberian Peninsula from the Muslims. It lasted 800 years and evolved into a crusade against what the Christians regarded as the “Infidel,” a term that was directed largely against the Muslims, but included the Jews as well.

With the fall of Granada at the hands of the Christian armies on January 2, 1492, the 800 years of *reconquista* came to an end.

In order to hold significant posts, one had to be a “pure” Christian, without the stain of Jewish or Muslim blood. What started as a campaign for religious conformity evolved into the establishment of racial and ethnic distinction.

On March 31, 1492, from the Palace of the Alhambra in Granada, they issued an edict that decreed that within three months, later extended to four months, all the Jews living in their kingdoms must convert to Christianity or go into exile.

The Catholic Monarchs, operating through the Inquisition, sought to break down the economic power of the increasingly influential middle class, largely composed of Jews and *conversos*.

Of the estimated 300,000 to 400,000 Jews in the Iberian Peninsula, a third converted at the point of the sword, a third refused to convert and were killed, and a third went into exile.

According to David Gitlitz, *conversos* tended to take names representing their towns of origin, the name of the saint on whose day they were baptized, or the names of the Old Christians who served as their sponsors during the christening ceremony. The more common the name, the easier it was to gain anonymity within their communities, thus avoiding suspicion on the part of the inquisitors or their Old Christian neighbors.

With the increasing number of crypto-Jews in New Spain, the Mexican Inquisition was elevated to the status of a formal tribunal in 1571. Between 1589 and 1604, inquisitors tried almost two hundred individuals for the crime of *Judaizante*. But this activity was short lived with the *auto de fe* of 1604, when the Holy Office lost interest in the prosecution of Jews and concentrated instead on moral issues like blasphemy, bigamy, witchcraft, and the solicitation of sexual favors of women by priests in the confessional.

Crypto Jews continued to practice their customs. *Conversos* who were about to die would have their heads turned to the wall by family members. Measures were taken to avoid the administration of the sacrament of last rites. The body was prepared for burial by the family in the traditional Jewish manner, where it was bathed, shaved, dressed in a shroud, and then placed in virgin soil.

Another Jewish rite that was almost universally practiced among Mexican *conversos* was infant male circumcision, which represents the external manifestation of God’s covenant with the Jewish people. The ritual, however, according to Gitlitz, was not generally practiced in Spain. (NOTE: Probably because they could get away with this practice in Mexico more so than in Spain.)

With the establishment of the Inquisition in Mexico in 1571, crypto-Jews were compelled to look for a safe haven elsewhere. It appears that New Mexico, like Zacatecas and Nuevo Leon, also served as a focus of settlement for a number of crypto-Jews seeking to escape arrest by the Mexican tribunal of the Holy Office of the Inquisition.

A contradictory position to Hordes is that of Judith Neulander who concludes: "For their part, Hispanos who asserted a crypto-Jewish past, were doing so in order to deny their Indian and African ancestry and to climb the social ladder by identifying themselves as Jews, and thus, white."

The origins of European exploration of New Mexico date back to 1540, when Francisco Vazquez de Coronado led an expedition of more than one thousand men and women north and west from Mexico City into what is today the American Southwest. They encountered groups of sedentary Indians, whom they labeled "Pueblos" because the populations were concentrated in towns. When no wealth was found and over a series of severe winters, the Spanish colonists went back to Mexico and did not return to New Mexico until five decades later.

Gaspar Castaño de Sosa led the first *converso* foray into New Mexico when he departed Nuevo Leon in 1590. This was an illegal expedition and violated the Colonization Laws of 1573 which sought to formalize and centralize the process by which expeditions were initiated. Castaño's expedition went up the Pecos river. He took approximately 170 men, women and children. He took no priests or members of a religious order. This suggests that the purpose of the expedition was to take crypto Jews to the end of the earth and away from the Inquisition. He arrived in the pueblo of Pecos just before New Year's Day 1591. After a fight with the inhabitants of the pueblo, which resulted in the killing of several Indians, Castaño crossed Glorieta Pass and explored the pueblos of northern New Mexico and by March established his headquarters near the pueblo of Santo Domingo. He was later arrested and eventually sent into exile in the Philippine Islands where he died before he would learn that his conviction had been overturned.

In 1598, the Juan de Oñate expedition departed for New Mexico with 460 people: 129 soldiers, and the rest comprised of women, children, free and servant Indians, blacks, mestizos, and mulattos. Oñate had Jewish roots and included *conversos* in his expedition. At this time the Inquisition was investigating Governor Carvajal and others in the crypto-Jewish community. Oñate established his capital at San Gabriel del Yunque, across from the Rio Grande from the pueblo of San Juan.

All did not go smoothly in the first years of existence of Oñate's colony. At the pueblo of Ácoma, thirteen soldiers were killed after a dispute over the pueblo supplying supplies. Oñate ordered retaliation which resulted in hundreds of Ácomas killed and many captured. The male prisoners were sentenced to have one foot amputated and forced to serve twenty years of servitude. The children were removed from their parents and turned over to the Franciscans for a Christian upbringing.

Oñate was replaced by Governor Pedro de Peralta in 1610. During this time there were conflicts between Spanish colonists and Pueblo Indians, and intense political infighting between civil and religious officials. These led to the outbreak of the Pueblo Revolt of 1680 which resulted in the retreat of the European/Spanish colonists back to Mexico. It took thirteen years before they returned.

At this time the Governor controlled the military and the Franciscans held the power of excommunication and served as agents of the Inquisition, and were authorized to bring up charges of heresy, especially against their political enemies.

With the reconquest of New Mexico by Diego de Vargas in 1692-93, Spanish authority was reestablished in New Mexico. The Franciscans modified their hard-line toward Pueblo religious practices and followed a strategy of establishing missions. Gone were the struggles between the civil and religious leaders in New Mexico. Gone also were the rich trial records of the Holy Office of the Inquisition which provided demographic information on the *conversos*. Oñate found the Pueblo Indians leaderless and in disarray. His "bloodless reconquest" was one where John L. Kessel, his biographer, describes as "the snow ran red with the blood of the Pueblo people." Eighty-one Indians were either killed in battle or executed afterward. With news of the reconquest reaching Mexico City and Zacatecas, about eight hundred people, including 100 soldiers and seventeen priests went north to resettle New Mexico.

While many of these new families remained Catholic, others who were successful and well integrated into mercantile occupations, converted to Protestantism. The Protestants allowed the colonists to have Bibles that contained the Old Testament. *Conversos* could now read and interpret the Bible for themselves. The Catholic Church/priests did not believe in this practice because they felt that, especially for the Indians, the Bible had to be interpreted by priests.

In 1776, King Carlos III of Spain created a separate administrative unit called the *Provincias Internas*, which united on paper the provinces of Texas, New Mexico, Arizona, and California. Trade was encouraged among the internal provinces. This investment in military personnel and infrastructure contributed to peace with the Comanches in 1786 and the reduction of tensions with other

Indian groups. This stimulated settlement southward and eastward from the Rio Grande Valley into the Pecos and Mora River Valleys and northward beyond Taos and Abiquiú, and southward and eastward from Albuquerque.

With the Treaty of Guadalupe Hidalgo, signed on February 2, 1848, Mexican citizens were guaranteed the rights to their property and the free exercise of their religion without restriction. With the new U.S. Government, the Church brought in foreign clergy. In 1850 French cleric Jean Baptiste Lamy was appointed bishop of Santa Fe, thus passing over the local Hispano clergy. Lamy imported priests and nuns from Germany and Italy, and France and from Kentucky and Louisiana.

The vestiges of the *converso* in New Mexico can be seen by outward customs such as ritually slaughtering animals, salting meat, refraining from consuming meat and dairy products at the same meal, fasting on Monday and Thursday, observing Jewish burial customs, and sweeping floors inward from the walls to the middle of rooms to avoid desecrating the *mezu-zah*. When the interior of the Church of San Felipe de Neri, in Old Town, Albuquerque was renovated around the turn of the twentieth century, artisans placed six-pointed stars in the cornices of the arch over the altar. Many graves in New Mexico have a menorah and a star of David on the headstone.

So, if your surname ends in ez (son of) such as Martinez, Perez, Ramirez, Gomez and others, you may want to do research to see if you have roots from the Jewish *conversos* who settled New Mexico and the other internal provinces.

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communication and progress.**

NUESTRO TALENTO

Bamba

!Bamba, bamba bamba
qué palo de negra, zamba
candonga!

Tu boca bamba rezonga
sílabas negras que zumba.
Aoeeeh..., aaaah....

Comba la cintura ya,
combaláaaa....

Bamba como una llama que arde en la
madrugada
asida al leño ardiente de su lujuria fresca,
se desgaja en racimos de eternidad que crujen
sobre su dorso húmedo, sobre su danza
crespa.

Bamba retumba y tiembla rodando por la
rambla
con sus rampantes crines de resonante
tromba.

Bamba, atada a la noche, se tumba entre la
sombra
mordida por los ebrios tambores de la rumba.

!Bamba, bamba, bamba,
qué palo de negra, zamba
candonga!

Tu boca bamba rezonga
sílabas negras que zumba.
Aoeeeh..., aaaah

Comba la cintura ya,
combaláaaa....

Bamba se bambolea como bullente bomba,
burbuja que brota su borbollante cimba.

Quimba zamba del negro brincando por la
chamba

del ritmo, que ofrece su rechinante timba.

Bamba negra: en el ritmo de tu carne
deshilada

retuerce en torbellinos tu piel lechosa y
turbia;

esparcen sus caderas su frenesí
sonámbulo,

flotando entre tambores de miles de picante y
rubia.

!Bamba, bamba, bamba,
qué palo de negra, zamba
candonga!

Tu boca bamba rezonga
sílabas negras que zumba.

Aoeeeh..., aaaah....

Comba la cintura ya,
combaláaaa....

Arturo Camacho Ramirez, Colombia, 1910-1982.



● The Denver *Noticiero* is a roundup of vacancy information. If you would like to submit vacancy announcements for publication, fax to Becky Rios at 303.497.7283, e-mail to Becky.Rios@noaa.gov or mail to NOAA/OAR EEO Office, R/OMx3, 325 Broadway, Bldg. 22, Boulder, CO 80305. Becky's phone number is 303.497.6439. The Denver *Noticiero* is now on line at: <http://eeo.boulder.noaa.gov>. Click on Employment. Back issues of *Imagen* can be found under community organizations.

- October 12-13—21st National Hispanic Women's Conference. "Latina Power: The Billion Dollar Market." Phoenix Civic Plaza Convention Center, Phoenix, AZ. For more information visit at www.hispanicwomen.org.
- October 26-29—SACNAS National Conference. "Science Revolution in Minority Communities: What Progress Have We Made?" Tampa, FL. For details visit www.sacnas.org.
- October 28-31—Hispanic Association of Colleges and Universities (HACU), 20th Annual Conference, "Twenty Years of Championing Hispanic Higher Education Success." Hyatt Regency Hotel, Henry B. Gonzalez Convention Center, San Antonio, TX. Visit at www.hacu.net
- November 2-4—AISES 28th Annual National Conference. "Generations of Innovation." Marriott Detroit at the Renaissance Center, Detroit, MI. Visit at www.aises.org.

SAVE THE DATE! NOVEMBER 7th

—The DFEB/American Indian Program Council will sponsor a training seminar, *Indian Voices, Past and Present*, at the Sheraton Hotel, 360 Union Blvd. from 10:00 a.m. to 2:00 p.m. in Lakewood, CO. There will be a performance play, *Speaking from the Past*, by Three Voices. The play portrays three conflicting views of Wounded Knee. For more information please contact Georgia Madrid at 303.497.6732

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From the National Image Director for Intergovernmental Affairs MANUEL OLIVEREZ

Region III Leadership Training Conference will be held on November 8-9, 2006, at the Holiday Inn-Westpark Hotel, 1900 North Fort Myers Drive, Arlington (Rosslyn) Virginia. (One short block from the Rosslyn Metro Stop via the Blue or Orange Metro.)

Region III Image has invited the General Accountability Office (GAO) and the National Hispanic Leadership Agenda (NHLEA) to present summaries of their respective reports on the underrepresentation and underutilization of Hispanic Americans in the Federal civilian workforce. This will provide an opportunity to listen and to examine the two perspectives on the issue—one Federal and one from the Hispanic community. There will be a question and answer period at the conclusion of the presentations. Region III Image will be inviting the Census Bureau to provide an overview of Hispanic demographics nation wide. The Census presentation will provide the context for the GAO and NHLEA presentations.

Please check the website at www.nationalimageinc.org for agenda and registration information. Manuel Oliveres is at ManuelOliveres2@cs.com.

The Goals and Objectives of Boulder County Image

- A. To seek a broad development and expansion of employment opportunities for the aspirants among the Latino population.
- B. To assist and encourage the government services in providing the best possible circumstances for the recruitment, training, employment and advancement of Latinos.
- C. To encourage and actively support the promotion and advancement of Latinos already employed.
- D. To counter employment issues based on social, ethnic, religious, age and gender discrimination, direct or indirect.
- E. To analyze and determine the educational and professional needs of Latinos seeking entry and advancement in employment; and, whenever possible, provide appropriate training and counseling services to meet these needs – particularly among the youth.
- F. To establish and continually upgrade a broad basis of communications with Latino employees across the nation.
- G. To respond to the reasonable requests of non-members and groups whose problems, goals, and objectives are supportable within the By Laws of Boulder County Image.
- H. To enhance the promotion of ethnic pride, culture, and camaraderie through the organized and regular social gatherings which will serve to bind members together.
- I. To provide a non-partisan platform on major issues of local and national significance so that members may be better informed and may express their views.
- J. To expand the concept and objectives of National Image, Inc., to communities throughout the United States to provide maximum impact on the benefits derived from the pursuit of these goals and objectives as stated above.

Key Committee Functions

The key functions performed by Boulder County Image officers and members of standing committees include: **Advocacy on Employment and Education Issues; Membership and Outreach;** and **Consultation**. The President of Boulder County Image will assign members on an ad hoc basis as the need arises. The following is a brief description of each function:

Advocacy on Employment and Education Issues

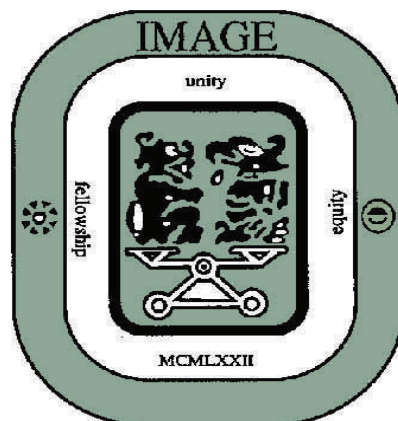
The advocacy function is performed when members take a pro-active role in seeing that a client's issue is addressed by the appropriate community, education or government organization. This function typically involves the following: Mediating an issue at the lowest level before it escalates; Negotiating issues on behalf of clients; Assisting local businesses with employee issues; Assisting students and parents with local school issues, e.g. fighting, drop out, and equal treatment policies; Educating the community on Latino issues; Researching legal information (not advice) on various employment topics; Accompanying clients (employees and applicants) and serving as their representative. Boulder County Image will monitor civil rights issues in the community and provide a community service by organizing Latinos and educating them on issues.

Membership and Outreach

The membership committee is charged with an ongoing program of recruiting and retaining members. This committee coordinates a yearly membership drive for new members. The outreach function is performed by going out into the community to explain Image programs and communicating the assistance that can be provided. Typically, this function involves attending meetings and briefings, networking with agency representatives, providing orientation briefings to newcomers, attending training sessions and education workshops - both as participants and presenters.

Consultation

Consultation services are typically provided to clients who are in need of explanations related to documents that need an interpretation and require follow up actions. Consultations are private.



**IMAGEN is a publication
of**

Boulder County Image
#348
637-B South Broadway
Boulder, CO 80305
Phone 303.497.6439

IMAGEN seeks to inform Latinos
on employment, education and
civil rights issues.

Editor: Tony Tafoya

MISSION

National Image, Inc. was established in 1972, to address Latino concerns in employment, education, and civil rights. Boulder County Image is an affiliate of National Image, Inc. and operates in Colorado within Region VIII. Its mission is to work with federal, state, county and local government organizations and community members to improve the status of Latinos in focused mission areas.

**BOARD OF DIRECTORS
BOULDER COUNTY IMAGE**

OFFICERS:

President - Becky Rios

1st Vice President - Richard Shields

2nd Vice President - Katy Stewart

Secretary - Vacant

Treasurer - Michelle Masias

TASK FORCE CHAIRS/MEMBERS:

The following have been appointed as chairs of the standing task forces. Members will be contacted to join one of these task forces.

Social/Cultural - Michelle Masias

Education - Richard Shields

Employment - Becky Rios

Civil Rights - Katy Stewart

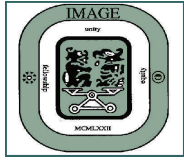
NATIONAL OFFICERS:

National President - John Griego

Region VIII Director - Joe Davalos

Colorado State Director - Tony Montoya

Special Assistant Office of the Chairman -
Ramón Montoya



Boulder County Image
#348
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Boulder CO 80305

Membership Application Form

Applicant Information (please print or type)

Name	
Home Address	
City, State, Zip Code	
Employer Name	
Work Address	
City, State, Zip Code	
Telephone (business)	
Telephone (Home)	
Fax	
E-Mail	

Membership Information #10-06

Type of Membership: New _____ Renewal _____

Signature _____ Date _____

(Membership dues are \$15.00 (\$8.00 for National dues, \$2.00 for State dues and \$5.00 for Chapter.)

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